

Social Class and Class Struggle in Suzanne Collins's *The Hunger Games*SOCIAL CLASS AND CLASS STRUGGLE IN SUZANNE COLLINS'S *THE HUNGER GAMES***Moh.Arifin**English Literature, Faculty of Languages and Arts, State University of Surabaya
arifin.mailbox@gmail.com**Prof. Dr. Fabiola D. Kurnia, M.Pd.**

English Department, Faculty of Languages and Arts, State University of Surabaya

Abstrak

Perjuangan kelas adalah masalah yang selalumuncul dalam sejarah perjalanan manusia, bahkan dalam kehidupan masyarakat modern perjuangan kelas masih dapat ditemui. Dalam novel *The Hunger Games* karya Suzanne Collins, diceritakan dua kelompok masyarakat yang masing-masing mewakili dua kelas yang berbeda dalam struktur social masyarakat. Mereka adalah Capitol sebagai kaum pemilik modal yang memiliki kekuasaan dan kekayaan, sehingga mereka bebas melakukan apapun demi kepentingan mereka. Sebaliknya, masyarakat distrik 12 sebagai kelas bawah tidak memiliki apapun. Fakta-fakta yang munculkan tersebut melatarbelakangi masalah-masalah yang muncul seperti (1) bagaimana kehidupan kelas-kelas social digambarkan dalam novel *The Hunger Games* karya Suzanne Collins? Dan (2) bagaimana perjuangan kelas dapat muncul dalam novel *The Hunger Games* karya Suzanne Collins? Metode yang digunakan adalah hermeneutika yang jugasekaligus sebagai teknik, sedangkan pendekatan yang digunakan adalah pendekatan pragmatik. Hasil yang didapatkan akan menjelaskan bahwa kedua kelompok masyarakat yang berbeda terlibat dalam konflik yang berkepanjangan. Kaum proletar selalum menjadi obyek eksploitasi sebagai kaum borjuis. Tetapi inilah yang memunculkan kesadaran kelas sebagai kaum proletar, sehingga perjuangan kelas akan muncul sebagai bentuk perlawanan terhadap kaum borjuis. Pada akhirnya kaum proletar harus bersatu untuk menghancurkan musuh mereka yaitu kapitalisme yang di bawa oleh kaum borjuis. Mereka harus menyepakikan kepemilikan pribadi untuk mewujudkan masyarakat tanpa kelas.

Kata Kunci: marxisme, perjuangan kelas, dan kelas sosial**Abstract**

Class struggle has a very real existence in modern society. In Suzanne Collins's *The Hunger Games* there are two different classes in Panem social structure. The Capitol as a representative of the bourgeoisie and District 12 become representatives of the proletariat. The Capitol as the owner of the mode of production has wealth and power. It is make them able to do anything they want. While District 12 is the lower classes who do not have anything. They can only work for the bourgeoisie to survive. Based on that presumptively facts, problems arise along with questionings, which are delivered to two main questions of (1) How is social class depicted in Suzanne Collin's *The Hunger Games*? and (2) How does class struggle rise in Suzanne Collins's *The Hunger Games*? The used method must not get rid of hermeneutics, the approach is classified to pragmatics, while the technique scopes on the way of interpretations work on. As the result describes that different social class bring both parties engage in sustainable conflict. The proletariat as the powerless one was oppressed by bourgeois, they become object of exploitation. This raises their class consciousness. And lead to the emergence of the class struggle among them. Lastly, proletariat must unite in order to destroy their real enemy, capitalism, which was brought by the bourgeoisie. They have to abolish private property in order to establish classless society.

Keywords: Marxism, class struggle, and social class

INTRODUCTION

The history of all hitherto existing societies is the history of class struggle. That is the opening of the legendary text written by Karl Marx and Frederick Engels *The Communist Manifesto*. Even though the writers have died hundred years ago, the legacy still carries on. Class struggle not only exists in the past, but it still going on till today. The conflict between bourgeois and proletariat, working class and the land owner, all of this fact lead class struggle became one of prominent issue in modern life.

The class struggle has a very real existence in modern society. By means of the class struggle the capitalist class rid themselves of the restraints of Feudalism and became the dominant class in Society. By the same means will the workers rid themselves of the restraints of Capitalism when they have come to know that efforts directed solely to easing the hardships of their own subservience are not sufficient and that they must, in their own interest and in the interest of all humanity, do away with all forms of human bondage, by doing away with the thing that divides humans into classes, the class ownership of the means of life, and transforming the means of life (the mills, mines, factories and so on) into the common property of all, operated for no other purpose than to bring security and happiness to the human race.

Examining aspects of class struggle through literature provides interesting and complementary points of view in a course like this where the main text (Marx's *Capital*) was written in the style of what we now call "social science". Although Marx did provide copious illustrations of the various aspects of capitalism which he analyzed, they are mostly brief and distilled for the particular aspect of class struggle which interests him at the moment. Novels, poetry and short stories give us much more richly detailed, nuanced and human views of the same phenomena. Where Marx strips the capitalist world down to discover the bare bones of its most fundamental character, literature gives various views of the beast itself in all its fleshy and spiritual reality.

One of the basic assumptions of Marxism is that the "forces of production," the way goods and services are produced, will, in a capitalist society, inevitably generate conflict between social classes, which are created by the way economic resources are used and who profits from them. More specifically, the struggle will take place between the bourgeoisie, who control the means of production by owning the natural and human resources, and the proletariat, who supply the labor that allows the owners to make a profit. The conflict is sometimes realized as a clash of management and labor, sometimes simply as friction between socioeconomic classes. They are two parts of a whole that struggle against each other, not just physically but also ideologically. Marx referred to this confrontation as dialectical materialism.

Actually the term includes more than class conflict, for it refers to the view that all change is the product of the struggle between opposites generated by contradictions inherent in all events, ideas, and movements (Dobie, 2011:85). A thesis collides with its antitheses, finally reaching synthesis, which generates its own antithesis, and so on, thereby producing change.

Based on the theories of Karl Marx (and so influenced by philosopher Georg Wilhelm Friedrich Hegel), this concerns itself with class differences, economic and otherwise, as well as the implications and complications of the capitalist system: Marxism attempts to reveal the ways in which our socioeconomic system is the ultimate source of our experience¹. Theorists working in the Marxist tradition, therefore, are interested in answering the overarching question, whom does it (the work, the effort, the policy, the road, etc.) benefit? The elites? The middle class? And Marxists critics are also interested in how the lower or working classes are oppressed in everyday life and in literature.

Marx largely focuses on the capital industrialist society as the source of social stratification, which ultimately results in class struggle. Capitalism creates a division between classes which can largely be seen in manufacturing factories. The proletariat is separated from the bourgeoisie because production becomes a social enterprise. Contributing to their separation is the technology that is in factories. Technology de-skills and alienates workers as they are no longer viewed as having a specialized skill. Another effect of technology is a homogenous workforce that can be easily replaceable. Marx believed that this class struggle would result in the overthrow of the bourgeoisie and that the private property would be communally owned. The mode of production would remain, but communal ownership would eliminate class conflict. the analysis of class struggle and the problems of commodity production, which was well suited to the era of industry capitalism and the initial formation of modern classes, did not adequately account for the way that ideology was increasingly being used to organize classes and social relations².

RESEARCH METHOD

The best way to find reliable result in literary work by using a method based on the problems to avoid the indistinct result. Properly, with the purpose of this thesis, describing the class struggle in Suzanne Collin's *The Hunger Games*, it needs an approximation method.

¹Tyson, Lois. 2006. *Critical Theory Today : A User Friendly Guide*. New York. Routledge.

²Castle, Gregory. 2007. *The Blackwell Guide to Literary Theory*. Oxford: Blackwell Publishing.

Within the method, there are approach and techniques required for stabilizing the analysis.

Hermeneutics can be used as the method that scopes the technique, because describing class struggle in a text, especially literary text, must need interpretation to find the elements that present the ideology of Marxism. The elements that present the ideology here are something that can be sympathetic or opposed the ideology principle, thus interpretation is used to solve these problems. Additionally, in the texts or literary works, meaning can be plural, between the author and the reader sometimes has disconnection in catching the meaning. As Schleiermacher declares that, the aim of interpretation is to understand the author better than he or she understands him or herself. Therefore, the reader as the interpreters can see something hidden or unconscious motivations of the author³.

With Karl Marx's dialectical thinking methods are concretely to know about theses, antitheses and synthesis. Theses (marginalized communities or proletariat), antitheses (elite community or capitalist), and synthesis (dictatorship of the proletariat to rise with the communist revolution). Marx uses the dialectical method to fight with his labors through the script and screenplay as utopian texts to the proletariat that has long been used and surplus employed value taken by a handful of elites (capitalists). So Marx and Engels' form Communist movement in 1884, invites the community to fight and rise up against the capitalists with the way the communist revolution.

Dialectical research begins with the whole, the system, and then proceeds to an examination of the part to see where it fits and how its function, leading eventually to a fuller understanding of the whole from which one begins. It is primarily directed to finding and tracing four kinds of relations: identity, difference, interpretation of opposites, quantity and quality, and contradiction. These relations enable to attain the double aim of discovering how something works while developing understanding of the system.

CLASS DEFINITION

For Marx and Engels, class means social relationships between producers (the proletariat) and the owners of the means of production (the bourgeoisie), which robbed more value (surplus value) of the work of labor. Marx divides society up in as many different ways, speaking of the parts in each case as "classes." Marx says the ideologists of a class are those "who make the perfecting of the illusion of the class about itself their chief sources of livelihood." This, he claims, is based on a division of labor inside the class between mental and physical work⁴.

This definition describes not only the essential feature of Marxist teaching concerning class membership (relation to means of production), but it takes into account also a number of further economic factors which make possible a more detailed analysis of classes. The scientific character of the Marxist theory of classes is the result of the fact that it is capable of discovering the most significant characteristic which underlies the most complex variety of social relations, all the objective and subjective factors which cause the division of society into classes, strata and groups⁵.

The qualifications for constituting a class that capitalists possess and physicians do not are as follows: the capitalists have a direct operating relationship to the mode of production, while physicians do not; the capitalists have distinct economic interests (the size of their profit) based on these relations which place them in conflict with the proletariat and landowners, the other two groups directly involved in capitalist production, while the economic interests of physicians—though leaning toward those of the capitalists in present society—are really compatible with the interests of any of the three great classes; the capitalists are conscious of their uniqueness as a class with interests that are opposed to those of the two other main classes in society, while physicians, even if they are conscious of themselves as a distinct group, do not view their interests as being opposed to those of others; the capitalists are organized in one or more political

³Schmidt, Lawrence. K. 2006. *Understanding Hermeneutics*. Durham: Acumen Publishing.

⁴Ollman, Bertell. 1968. Marx's Use of "Class". *The American Journal of Sociology*, Vol. 73, No. 5 (Mar., 1968), pp. 574.

⁵Mbengo, F. 1978. *Utafiti Journal of The Art and Social Science*. Vol III No.1 University of Dar es Salaam.

parties, which work to promote their interests, while physicians despite their pressure group activity have no such organization; and, finally, capitalists exhibit a general cultural affinity, a way of life and set of social values, which mark them off from the proletariat and the landowners, while physicians as a group have no such distinguishing features⁶.

The key to understanding Marx is his class definition. A class is defined by the ownership of property. Such ownership vests a person with the power to exclude others from the property and to use it for personal purposes. In relation to property there are three great classes of society: the bourgeoisie (who own the mode of production such as machinery and factory buildings, and whose source of income is profit), landowners (whose income is rent), and the proletariat (who own their labor and sell it for a wage)⁷.

Seeing the class as a social relation of production between the owners of the means of production and those who sell their labor power in order to live, then the meaning is essentially the class relations of power, namely the power between the bourgeoisie versus proletariat in controlling the means of production (power in the economic system) and also political power and socio cultural. In this sense, it does not mean denying the existence of classes based on their location in the structure of production, but look at the structural location as a point of departure to find out how much power the two classes. For example, the existence of the working class because basically he does not own and control the means of production, but its position was the result of a process of power struggle (the class struggle) between producers and those who looted more value (the bourgeoisie). The physical status of labor is determined by the position or the position in which the antagonistic structure of society, but in terms of awareness of its existence is determined by how much control or power over the means of production. And in fact, the

power of the working class over the work process (production planning, production, marketing, and expansion of capital) are slim to practically nothing. In some cases, for example, companies that implement the company's ownership or cooperative character, the power of the working class remained small.

In Suzanne Collins's *The Hunger Games*,

. There are two kinds of groups of people living with a big difference, they are bourgeoisie and proletariat. People who live in a section of District 12 known as the Seam belong to lower class. The name alone, lends itself to the idea that this place is an unpleasant one. The members of this community are so poor, that starvation is not uncommon. The residents of the Seam work in the mines (District 12 used to be Appalachia) and are extremely poor.

In the other hand there are also those who live in a place called capitol. A place that is described as a city with a variety of glittering skyscraper and people living in luxury. People in capitol have all the things that the districts people can't afford. This make them having power to ruling all over panem. These people are representative upper class as they can pay for and do whatever they like. The important distinction between these economic classes is how they are treated by other members of their society and by the government.

The entire population in District 12 are the proletariat. Proletariat do not own any means of production or the ability to purchase the labor power of others. Rather, they sell their own labor power. They worked as miners that require them to work hard just to feed their family. This is a reflection of the lives of the proletariat. Working in long shift regardless of their safety.

It is a form of exploitation of the proletariat by the bourgeoisie wage. The workers of district 12 do not have the power to control the mean of production they only have the labor power that they then sell to. Capitol who ruling all of Panem district forcing district 12 to produce coal which is then used for their interests. They work by risking their lives to mine coal, and then

⁶Ollman, Bertell. 1968. Marx's Use of "Class". The American Journal of Sociology, Vol. 73, No. 5 (Mar., 1968), pp. 576.

⁷Rummel, R.J. 1997. *Conflict in Perspective (Understanding Conflict and War)*. California : Sage Publications.

the entire production is sent to meet the needs of the capitol. While the workers do not get anything except a wage that is insufficient to meet their basic needs. This makes the workers fall into the abyss of poverty.

Previously described an overview of the life of the proletariat along with their role as objects of exploitation of the bourgeoisie. Bourgeoisie is the opposite of the proletariat, they have different life and role in the social structure of the community. The greatness possessed by capitol put them on a different social class. They are top of the social structure and dominated by a variety of technological sophistication, wealth and fame. There are so many skyscrapers that have beautiful shimmering colors, and many luxury cars that roam along the streets of the city which is owned by the capitol is the evident that they have technological advances. This may not be held without the presence of adequate technology. Having an abundance of riches makes capitol could create significant improvements in their lives.

CLASS CONSCIOUSNESS

Marx actually use a lot of terms created by Hegel to explain his concept, including the concept of class struggle. In general, Marx borrowed Hegel's concept in terms of proletarian's class consciousness divides into two : class in itself / an sich (class in itself), and a class for itself / für sich (class for itself). Conceptually, a class in itself is referring to what is called Drapper as atomized working class⁸, the class of workers who are not organized. As a worker, he realized he was different from his employer no more. Meanwhile, the class for itself is the realization that social presence inherent in the structure of capitalist society needs antagonistic, so if he wanted to free his class then he should destroy capitalism, but the destruction itself is not only a prerequisite for the release of his class , but the release of the communities overall⁹. In his classic work *What Is To Be Done ?*, Lenin express class consciousness in itself as awareness of trade unionism (trade union

Consciousness), while awareness class for itself as a socially conscious democracy (social democratic Consciousness)¹⁰.

Karl Marx argued that the workers (the proletariat), would eventually become aware of their shared experience with other workers of exploitation by the capitalists (the bourgeoisie), and rise up and overthrow their oppressors. The nature of this understanding was termed by Marx as 'class consciousness'. The proletariat becomes aware of its class position in relation to the bourgeoisie and its historic role in the overthrow of capitalism and the establishment of socialism. This term thus refers to the subjective dimension of class. The proletariat would develop from a class 'in itself', which refers to no common collective awareness of class positioning, into a class 'for itself', an awareness of the common nature of exploitation by the bourgeoisie.

This is the most difficult part to develop class consciousness. The class consciousness that is understood not only limited significance, not only awareness of class members and their particular interests, and not simply to advance the interests of his class consciousness, not only the perception to advance the interests of their urgent and limited, but a more general interest , which is more global that no other class for itself. And therefore, in the Marxist perspective, so Miliband, has called the working class false consciousness when they failed to understand the importance that needed to destroy capitalism, where the destruction itself is not only a requirement for the release of his class, but also society as a whole¹¹.

However, class consciousness was not emerge automatically as a result of capitalism. As written by philosopher Istvan Meszaros, class consciousness does not appear suddenly. Class consciousness nor an automatic product of the economy, particularly the mode of production as the accusation post-Marxist and anti-Marxist. Meszaros said, "Even under the current economic conditions in crisis or because the individual is

⁸ Drapper, Hal. 1978. *Karl Marx's Theory of Revolution The Politics of Social Classes. Vol. II*, Monthly Review Press. pp 40.

⁹ Christman, Henry. M. 1987. *Essential Works of LENIN "What Is to Be Done? And Other Writings*. New York: Dover Publications, INC. pp 73.

¹⁰ Miliband, Ralph. 1971. *Bar nave: a case of bourgeois class consciousness in Istvan Meszaros Aspects of History and Class Consciousness*. New York: Herder and Herder. pp22.

¹¹ Miliband, Ralph. 1971. *Bar nave: a case of bourgeois class consciousness in Istvan Meszaros Aspects of History and Class Consciousness*. New York: Herder and Herder. pp23.

enlightened propaganda, is a utopian dream to say that the proletarian class consciousness will arise spontaneously or directly. There are many layers of consciousness interact: one when it causes the class consciousness buried meetings, at other times it speeds up the emergence of class consciousness.¹²

Marx believed that workers would collectively develop class consciousness from their experience of the contradiction inherent within capitalist relations of production, i.e. the division of labor which is organized around production. The division of labor refers to the private ownership of property by the bourgeoisie and use by the capitalists of the labor power of the proletariat. The force transforming latent class membership into a struggle of classes is *class interest*. Out of similar *class situations*, individuals come to act similarly. They develop a mutual dependence, a community, a shared interest interrelated with a common income of profit or of wages. From this common interest classes are formed, and for Marx, individuals form classes to the extent that their interests engage them in a struggle with the opposite class (Rummel, 1977)¹³.

This situation, inevitably requires the existence of the organization, either in the form of constitutional parties and other forms of intermediary organizations, in accordance with the conditions of the social-historical structures that exist. Back to (Drapper, 1978:40), the working class has no class consciousness because he was not organized. With the organization or group is conscious, class-conscious proletariat managed and directed, to achieve certain goals in the context of a particular time. Nevertheless, it is a big mistake if we say that the group consciousness is a reflection of class consciousness, let alone claim that the organization is representative of proletarian class consciousness.

The existence of an organization can be accepted or required as far as the organization is

to serve the interests of the proletarian class - which continues to pave the way wide open for the proletariat to abolish the antagonistic structure of capitalist society. In the language of Engels, "the working class needs only for the smooth organization of the struggle: if only to gather individuals do not need a working class organization." This is the meaning of what is called Meszaros that the development of class consciousness is a process that is dialectical¹⁴.

We can see class consciousness in Suzanne Collins's *The Hunger Games* when Katniss began to realize about who she was and her position in the social structure in Panem. Free speech is not a given in Panem. She realized that there was a group of people who rule over the entire life of Panem. They are the people who live in the capitol, they have power to control everything. She also understands that the condition as a resident of the district make her very weak. Life of the people of the district is fully under capitol's control. Although capitol always act arbitrarily against district, she censors herself because of the fears her mother has of the government. Notice how she has to hide her thoughts and her emotions in District 12. Because she has awareness that lives as a lower class make you not have the right to free speech. So she decides to remain silent, because all sorts of actions against the capitol will only make her and her family into trouble.

So far we can find that class consciousness has arisen in the minds of Katniss. As a member of District 12 which representing the proletariat, Katniss managed to build awareness about her identity, herself as district people are very different from those people who live in capitol. She has to get a clear picture, that she is the proletariat who have nothing except labor power, and the only way to survive is to submit and to work in accordance with what was ordered by the capitol.

But such awareness is still individualistic. Katniss realize about her personal interest, but she still failed to realize what is really needed to be able to change things for the better. She has realized that the

¹²Istvan Meszaros and T.B. Bottomore. 1971. *Aspect of history and class consciousness*. Routledge & K. Paul. Pg40.

¹³Rummel, R.J. 1997. *Conflict in Perspective (Understanding Conflict and War)*. California : Sage Publications.

¹⁴Drapper, Hal. 1978. *Karl Marx's Theory of Revolution The Politics of Social Classes. Vol. II*, Monthly Review Press. Pg101

actions taken by the capitol is a form of injustice, but she did not intend to do anything to stop them. This certainly happens not only on Katniss, but on the whole people of the district who live in oppression. They are just looking at how their personal interests can be met.

This such circumstances is called the "false consciousness", how the district people failed to realize the real interest that it takes to make them free from the shackles of the capitol. Without this kind of awareness, their all sorts of businesses to survive will become stagnant. They will still live in inadequate conditions for continuing to be in control of the capitol.

What actually happens when it is the birth of class consciousness for District 12. General class consciousness is no longer individualistic. What Katniss did to replace her sister has opened the eyes of all the people of District 12, that they all have a common enemy, namely the capitol with all their rottenness. In this case they realize that they have the same interests that live free from the shackles of the capitol. And the only way to achieve that is to fight. What is done by Katniss has given them awareness, that they should resist the desire capitol. They do not need to follow what they're told by the capitol.

All that has been done by Katniss, has brought the people of the district to the higher level of class consciousness. They all realize that their main interest are not the diverse of personal interests but the class interests that to destroy capitalist system that run by the capitol. As long as they act in their own interests and regardless of their class interest, they will never achieve it. They should get out of the shackles of capitol control. Because they should move in the same way. Katniss is just a trigger for the explosion of class consciousness, because it is actually owned by each person but it's just nature individualistic and false. What has been done Katniss brought the people out of false consciousness, so that they all marginalize his personal interests to guarantee the interests of the class. This is what is called the real class consciousness (class for itself), in which everyone sacrificed their personal interests to support the movement to fight for the class interests.

Marx did not invent class struggle in order to find scientific support for his political conviction. Marx did not even discover it, class struggle was recognized and described long before him. Marx's merit lies in the fact that he proved conclusively that the division of society into classes is nothing "natural", "divine" or "eternal", but that it is the result of the economic situation people find themselves in. From their economic situation then springs the differences in economic interests, differences in the way of variety of thinking within classes, their ideology, moral opinions etc. "In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all"¹⁵.

According to Mbengo, there are three forms of the class struggle based on the level of class consciousness of society. First of all, economic struggle. This is the first forms of the class struggle of the proletariat. The working class fought to begin with by means of strikes and mass campaigns for the improvement of their economic situation, the raising of wages, shortening of working hours etc. But economic struggle, even though it is the earliest form of class struggle and is the immediate consequence of social contradictions and of the interests of the proletariat, by itself cannot lead to the economic liberation of the working class. The economic supremacy of the capitalists is conditioned by and continually renewed through their, political power. (Mbengo, 1978:22).

For this reason political struggle for the overthrow of the political power of the bourgeoisie and the introduction of the dictatorship of the proletariat is the highest form of class struggle. At this level, class struggle no longer stands a fraction of a class against the fraction of another class, but the confrontation is between the classes as such. It is the Marxist party which leads the working class to become aware of the possibilities of the class struggle and the subordination of the economic struggle to political actions. The party provides the political organization and gives the working class its own ideology, i.e. the recognition of social laws, the realization of its own interest and the recognition of the goals and the means to be employed to reach these objectives. (Mbengo, 1978:23).

As the result, The economic, ideological and political struggle form a unity and culminate in a socialist revolution and the introduction of the dictatorship of the proletariat, which overthrows the political and thereby also the economic supremacy of

CLASS STRUGGLE

¹⁵Mbengo, F. 1978. Utafiti Journal of The Art and Social Science. Vol III No.1 Universtiy of Dar es Salam

the bourgeoisie and thus creates conditions for the setting up of a classless, socialist society. At this point, then *Manifesto* saw the working class as the only revolutionary force against the capitalist class. At this point, why then *Manifesto* saw the working class as the only revolutionary force against the capitalist class. "Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a real revolutionary class. The other classes decay and finally disappear in the face of Modern Industry." (Marx, 1993:12).

In sum the purpose of all these struggle will end up in three things. (1) that the existence of the class attached to certain historical phases of development of production, (2) that the class struggle that eventually led to the dictatorship of the proletariat, (3) and the dictatorship of the proletariat alone is a transition to the abolition of all classes and then became classless society. (Mbengo, 1978:13).

After passing through several stages that are quite complex and through a variety of conflicts between the two poles in a capitalist society, all the current changes will lead to the phase. According to *Manifesto*, discussion of class struggle became essential. Because the condition of society and its social structure will change due to class struggle.

In the past, class struggle had occurred in Panem. When the uprising of the districts against the capitol. But twelve districts were defeated, and District 13 ended up in obliteration. So the punishment was given to the other districts through The Hunger Games. The Hunger Games is known as a tool for the capitol to show up their absolute power. This is also a warning to the district to no longer try to fight the capitol because they could easily destroy them.

Learn from experiences in the past, the class struggle are changing. As the result of the suffering caused by abuses carried out by capitol, the district find a new form of class struggle. The class struggle takes place but slowly, depending on the level of class consciousness which is owned by the people of the district.

Lack of food supplies is a major problem that occurred in the district 12. Although capitol provide assistance through the tesserae, but everyone would think to not take it. However, swap a child with a grain and oil is not an easy choice. This case that later makes the black market appeared on district 12. Mostly everything sold there is a food ingredient. Indeed selling food is not unlawful, but where all the food comes from, as Katniss who sell their ravin there while hunting is illegal. Maybe that's what causing "the hob"

referred as the black market. Because everything sold there obtained illegally.

Furthermore why the black market still exist even though it violated the law. It is called with an urgent interest. The people of district 12 realize that if they do not perform illegal acts they would not receive sufficient food. This is where the class struggle begins. At this level they are not directly against the capitol. They only think how they can meet their interests. They will struggle to fulfill their needs even if they have to break the law. The fact that the lack of food in the 12th district, made the peacekeeper can not do much other than let that thing happen. They even participating in the black market.

Prevailing system that set by the capitol makes the districts living in misery, in the end it triggers resistance. But at this point it appears that resistance is not a massive resistance that targeting to destroy capitol. The resistance that appear only an act against the law in order to meet their basic needs.

Another sign of class struggle when the lottery show the name Primrose Everdeen, Katniss spontaneously propose themselves as volunteers to replace her sister. Always as the protector of the family, Katniss offers herself instead of her sister as District 12's tribute. This action will ultimately have a huge impact. She is making sacrifice for her sister. Katniss does not realize that the courage to sacrifice himself for his sister, 12 districts make people become aware that all that is happening is not right, that tyranny must be stopped. Katniss action was trigger class consciousness among the people of District 12.

Become a volunteer is allowed, but the purpose of the capitol allow the volunteer just to rise the competition among the candidates. So everyone will forget capitol as the mastermind. But what happened in District 12 is very different. Katniss spontaneously volunteer to prevent her younger sister to join The Hunger Games, so she did sacrifice. Capitol certainly not expecting any sacrifice in The Hunger Games. Because the sacrifice would lead to the emergence of social consciousness. People will realize, that nothing like this should not happen. This will attract the sympathy of many parties, so that would lead people to resist injustice shape like this.

Katniss get a reaction that does not occur to her. It was surprising how people react to the unusual. The crowd ignore requests to applaud. They are all aware of things like this do not deserve to be celebrated. In fact it should not happen. If Katniss as a teenager dared to sacrifice her life, then they ought to respect that. They do not care about the capitol. They only sympathize with Katniss. Therefore, they prefer to remain silent.

They probably just a bunch of poor people who are helpless. But see an irony going on in front of their eyes, they give rejection. They take part in the boldest form of dissent they can manage.

At this stage, the people of District 12 aware who their real enemy. They fought in the same direction, namely the rejection of the exploitation of the capitol. Rejection did not give significant results. But living in tyranny rejection is refer to a form of rebellion that gives a slap to the ruler. Moreover, the rejection is come from everyone in District 12, so it's become social movement. District 12 has determined their attitude, they indirectly send a message to the capitol that they are no longer afraid to oppose capitol. They dare to disagree with the capitol. They demonstrate rejection that means they are no longer under the control of the capitol.

CONCLUSION

Based on analysis above, the result will bring up a number of things. First of all, in Suzanne Collins's *The Hunger Games* there are two different classes in Panem social structure. The Capitol as a representative of the bourgeoisie and District 12 to be representatives of the proletariat. The Capitol as the owner of the mode of production has wealth and power. It is make them able to do anything they want. While District 12 is the lower classes who do not have anything. They can only work for the bourgeoisie to survive. As the owner of the mode of production, Capitol exploits the districts to meet their interests. They divide districts based on natural resources. They set the industry that all the results are taken by them. In the other hand, District 12 did not get any. This make the District 12 live in poverty. In addition they also took the children from each district, to be left to die in the fight The Hunger Games. It was all done so that they get the entertainment.

Secondly, due to the oppression that is done by capitol, District 12 will get their class consciousness. Furthermore, this will lead the rise of class struggle. This is reflected in the action taken by Katniss. Her decision to Sacrificing herself to replace her sister in The Hunger Games make people wake up to unite against the capitol. This action received widespread support. Even in The Hunger Games arena she also received support from other districts. With her cleverness, she outsmarted capitol to become a winner in The Hunger Games. She not only become a winner, but Katniss also succeed to break down the superiority of capitol. All the atrocities committed by Capitol will only make the district against them.

Lastly, based on what Marx point out in class struggle, proletariat must unite in order to destroy their real enemy, capitalism, which was brought by the bourgeoisie. They have

to abolish private property in order to establish classless society.

REFERENCES

- Castle, Gregory. 2007. *The Blackwell Guide to Literary Theory*. Oxford: Blackwell Publishing.
- Christman, Henry. M. 1987. *Essential Works of LENIN "What Is to Be Done? And Other Writings*. New York: Dover Publications, INC.
- Drapper, Hal. 1978. *Karl Marx's Theory of Revolution The Politics of Social Classes*. Vol. II, Monthly Review Press.
- Istvan Meszaros and T.B. Bottomore. 1971. *Aspect of history and class consciousness*. Routledge & K. Paul.
- Karl Marx and Friedrich Engels. 1993. *The Communist Manifesto*. Project Gutenberg.
- Karl Marx and Friedrich Engels. 1998. *The German Ideology*. Prometheus Books.
- Mbengo, F. 1978. *Utafiti Journal of The Art and Social Science*. Vol III No.1 University of Dar es Salaam.
- Marx, Karl. 1993. *Grundrisse*. Penguin Books.
- Marx, Karl. 1995. *The Poverty of Philosophy*. New York: Prometheus Books.
- Miliband, Ralph. 1971. *Bar nave: a case of bourgeois class consciousness* in Istvan Meszaros *Aspects of History and Class Consciousness*. New York: Herder and Herder.
- Ollman, Bertell. 1968. *Marx's Use of "Class"*. *The American Journal of Sociology*, Vol. 73, No. 5 (Mar., 1968), pp. 573-580.
- Phil, Gasper. 2005. *The Communist Manifesto A Road Map to History's Most Important Political Document*. Haymarket Books.
- Rummel, R.J. 1997. *Conflict in Perspective (Understanding Conflict and War)*. California : Sage Publications.